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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK, VOL. VII.

Pp. 1-23. A. Otto, Staatliche und private Einrichtungen und Berufsarten im Sprichwort.

23-24. A. Funck, Clanculum—clanculo—clancule. Questions the correctness of Stowasser's etymology of clanculum in Vol. VI, p. 563. Munitare. The word is not ἀπαξ εἰρημένον in Cic. Rosc. Amer. 140, but occurs in Corp. Gloss. IV, 259, 43 (cod. Sangall.). The frequentative form suggests comedy as its source.

24. O. Keller, Fer=Ferraria. Would give this meaning, in the general sense of metal-works, to Fer on the lead-bars from the harbor of New Carthage (Arch. Zeit. 1884, I, 71) instead of Ferox.

25-64. G. Gröber, Vulgärlateinische Substrate romanischer Wörter. Conclusion, general summary, inferences as to the chronological relations of the Romance languages.

64. L. Havet, Nictire. This form, instead of nictere, is probable in Ennius on metrical grounds, as well as from the analogy of mugire, hinnire, etc.

65-72. M. Ihm, Vulgärformen lateinischer Zahlwörter auf Inschriften. A collection of examples of the cardinals, ordinals, and multiplicatives.

73-102. A. Funck, Was heisst "Die Kinder"? An historical and lexicographical study of the various words for "children": liberi, pueri, infantes, nati, parvuli, etc.

103-113. Ph. Thielmann, Usque ad, usque in, II. Usque sub, super, post, ante. A continuation of the article in Vol. VI, pp. 75 ff., with a similar treatment of usque sub, etc.

113-114. H. Schuchardt, Lausa. Apropos of the reading lausam in Plaut. Truc. 731, S. points out the danger of adding to the Latin vocabulary words inferred from Romance forms, and then making these the basis of Romance words.

114. H. Kothe, Ueber die Ableitung von praestare. Would separate transitive and intransitive praestare and derive the former from praes, surety, bondsman.

115-131. E. Wölfflin, Der Genetivus comparationis und die präpositionalen Umschreibungen. The earlier examples of the

genitive are to be explained by ellipsis of *quam*. The genitive began to prevail towards the end of the second century, especially in the works of the juristic writers, who were, for the most part, not native Romans. This later use may be explained, like the earlier, by ellipsis of *quam*, but is more probably due to Greek influence. There follows a discussion of the prepositional phrases, *ab* with the ablative, *prae* with the ablative, and the like, which are used in place of the ablative and the genitive of comparison.

132. A. Miodoński, *Zur Erklärung der Infinitive auf -ier, -rier*. Criticises Brugmann's derivation of these forms from the preposition *ar*. Suggests that owing to the difficulty of distinguishing such forms as *bibi* (perf. ind. act.) and *bibi* (pres. inf. pass.) a form *bibier* arose, formed on the analogy of *biber*=*bibere*.

133-146. E. Wölfflin, *Zur Psychologie der Völker des Altertums*. A study, based on lexical grounds, of the characteristics of the peoples of Africa, Asia, and Greece.

147-183. F. Cramer, *Absum*. Lexicon article with explanatory notes.

183. L. Traube, *Captiosus, auf Jagd bedacht*. Testimony to *caciare*=*captiare*, derived from the *Life of the h. Germanus* by Heric of Auxerre. The word is found in a letter included in the preface to the *Life*, which goes back to the sixth century.

184. A. Funck, *Colitor*=*cultor*. Cites an instance of this form from an inscription of Belgrade.

J. Wrobel, *Uncinulus*. This word occurs in the *Ambraser codex* (seventh century) of the *Praefatio in librum de benedictionibus Iudae* of Rufinus Aquileiensis (Migne XXI, 299).

185-206. E. Wölfflin, *Absumo*-*absurdus*. Lexicon articles with explanatory notes.

207-267. J. Stöcklein, *Abundabilis*-*abundans*. Lexicon articles with explanatory notes on *abunde* and *abundus*.

267-268. Ph. Thielmann, *Psaltrix*. This word, of which the vulgar form is *saltrix*, should be read in *Vu*¹. *eccli.* 9, 4 and recognized by the lexicons. *Ictuatus*. Another example of this word (see III, 251) in a gloss. *Sine causa*=*frustra*. An earlier example (see II, 22) in *Bell. Alex.* 39, 1. *Silbentrennung*. The division *Ca-dmi* is indicated in *Carm. Priap.* 67.

268-280. *Miscellen*.—M. Bréal. *Suum cuique*. Döderlein in 1838 anticipated Bücheler and the writer in recognizing Umbrian *subocau* as a perfect, and Philip Buttmann in 1803 called attention to the connection of Sanscrit with the languages of Europe.

W. Schmitz, *Malacia*. Infers from the *Tironian Notes*, 135, 2, Gruter, the existence of a goddess of that name. *Arsio*-*Rocitudo*. Calls attention to the occurrence of these words in the

Anthidotum Egias. *Septizonium*. Approves Hülsen's view that the name is derived from seven girdle-like strips formed by the architectural members of the building. Cites from the Tironian Notes evidence that the word is not derived from *saepio*.

J. W. Beck, *Allobrox*, ein Spitzname. Notes that *Allobroge*, with the meaning "rustic", occurs in the dictionary of Furetière, ed. of 1701, and in the *Dict. de l'Académie* of 1762.

G. Helmreich, *Zu den Glossen von Epinal*. Criticisms of Nettleship's notes in the *Journal of Philology*, XVII, No. 33, pp. 120-124.

G. Landgraf, *Egens=exgens*. Since *indiges* (*indigens*) has the double meaning of "native" and "poor", suggests that *egens* may sometimes be synonymous with *extorris*.

L. Bauer, *Absto*. Would read *abstabat* in *Sil. Ital.* XII, 480 and add the example to those cited in Vol. VI, p. 539.

E. Wölfflin, *Necare*. The word originally meant to kill without weapons. *Zur Konstruktion von clam*. The accusative is more common than the ablative. In *Bell. Hisp.* 18 *clam a Caesaris praesidiis*, the *a* is not the preposition, but a correction of *praesidiis* to *praesidia*, which has found its way into the text. *Cn. Cornelius Scipio Asina*. Would explain the cognomen *Asina* as meaning "afraid of water", on the basis of *Plin. NH.* VIII, 69.

281-311. Review of the Literature for 1889, 1890.

311-312. Sixth Annual Report.

313-331. K. Rittweger and E. Wölfflin, Was heisst "das Pferd"? A full abstract, with additions and corrections, of R.'s dissertation *De equi vocabulo et cognominatis*, Halle, 1890.

332. E. Wölfflin, *Hoc=huc*. The form *hoc* is used by some of Cicero's correspondents, while Cicero himself uses only *huc*. Caesar always has *huc*, while examples of *hoc* occur in the *Bell. Afr.*, *Bell. Alex.*, and *Bell. Hisp.* Hence *huc* was the high Latin and *hoc* the vulgar form, and the use of *hoc=huc* is earlier than it is said to be by Bücheler, *Lat. Deklin.*, p. 102.

333-342. E. Wölfflin, *Zur Psychologie der Völker des Altertums*. A continuation of the article on pp. 133 ff., dealing with Rome and Italy.

343-388. Ph. Thielmann, *Der Ersatz des Reciprocums im Lateinischen*. A lexicographical study of *inter se*; *alter alterum*, *alius alium*; *invicem*, *mutuo*, *vicissim*; *pariter*, *simul* and the like, with a discussion of the use of the reflexive as a reciprocal pronoun in Romance.

389-407. F. Cramer, *Absens*. Lexicon article with explanatory notes.

408. P. Geyer, *Inante, incontra, desubtus*. Additions to the collections of Hamp in Vol. V, pp. 321 ff.

M. Petschenig, *Ruribus*. Cites an indubitable instance of this form in Augustine, *Contra litteras Petilianas*, III, 31, 36, in support of his own conjecture in *Corippus*, Ioh. VI, 244.

409-420. J. Stöcklein, *Abundantia—abundatio*. Lexicon articles with explanatory notes.

420. E. Wölfflin, *Die Konzessivsätze*. Points out that they are related to comparative and proportional clauses, as well as to conditional and causal clauses.

421-434. E. Wölfflin, *Abusio—abutor*. Lexicon articles with explanatory notes.

435-445. *Miscellen*.—A. Zimmermann, *Etymologische Versuche*. Would derive *augur* from the abstract *augus* seen in *augus-tus*; *rusticus* from *rus-tus*; *Sallustius* from *salus-tus*. *Paenitet, oportet*. Regards these words as frequentatives from *poenio* (*punio*) and *oporior*. *Necesse est*. From *cessim* (*cessis*).

E. Klebs, *Lautus und Aurelius Victor*, *Caes.* 10, 5. Takes *opere lautus* in this passage as the pure Latin equivalent for *thermae*. Victor shows a tendency to avoid the use of Greek words.

Fr. Schöll, *In fugam convertere*, *Caes. B. G.* I, 52. Would read *conversa* with α and not *coniecta* with Meusel and β . The reading of β is a proof that that class of MSS deserves the name "interpolated". *Fronti praeponere olivam*, *Hor. Carm.* I, 7, 7. Suggests taking *fronti* in the sense of *frons libelli*; cf. *Ovid, Trist.* I, 7, 32.

P. Mohr, *Zu Sidonius*. In *Epist.* II, 1, 1, would read *quique* with the MSS, instead of Lütjohann's *quippe*.

C. Frick, *Colpus—colfus—colfora*. Differs with Gröber, in Vol. II, p. 442, in regarding *colpus* as intermediate between *κόλπος* and *golfus*. *Assis*. This is doubtful as a feminine form; see Vol. V, p. 566.

J. M. Stowasser, *MEITA*. This form, which was assumed by Wölfflin in Vol. VI, p. 200, actually occurs in Varro, *Ling. Lat.* VII, 8. *Comitare* has but one fundamental meaning, namely "go"; *mēta* is *meita* used as a substantive.

W. Meyer-Lübke, *Malacia*. Suggests that Italian *bonaccia*, "calm", is from **bonacia*, a new form from *malacia*; there is no trace of the latter word in the Romance languages.

446-465. Review of the Literature for 1889, 1890, and 1891.

465-466. Announcement of a lexicon of Latin personal names by Prof. A. Zimmermann.

466. A reply by F. Heerdeggen to H.'s review in this volume, p. 288. A correction of J. Stöcklein's statement in this volume, p. 263 by J. H. Schmalz.

467-484. E. Wölfflin, Minucius Felix, Ein Beitrag zur Kenntnis des afrikanischen Lateins. An introduction on the general characteristics of vulgar Latin in general and African Latin in particular is followed by an examination of the Latinity of the Octavius. Whether the writer of the Octavius was a native of Africa or not cannot be determined. Would place him chronologically between Apuleius and Tertullian.

485-506. A. Funck. Neue Beiträge zur Kenntnis der lateinischen Adverbia auf -im. Gives a list of 56 adverbs in -im which are not found in the seventh edition of Georges, but are certain as regards text and meaning. This is followed by a list of 11, also not in Georges, which are less well attested, and one of 54, for which new and important examples have been found in addition to those cited by Georges.

506. E. Wölfflin, Af. Two examples of this form, both before V, from an inscription of Amiternum. There is a third instance of af in the same inscription, but the following word is not preserved.

507-522. E. Wölfflin, Zwei Gutachten über das Unternehmen eines lateinischen Wörterbuchs. Reports favorable action on the part of the Prussian and Bavarian Academies, and gives an abstract of Hertz's address to the former.

522. G. Gröber, Zu colpus, colfus. A reply to Frick's note on p. 443.

523-526. R. Thurneysen, Zur Bezeichnung der Reciprocität im gallischen Latein. A criticism of the article of Thielmann on pp. 343 ff. from evidence based on the Romance languages.

527. F. Skutsch, Iaiutare, iaiunus. Would read iaientaculum in Plaut. Curc. 72 f. and iaiunus in 574. Would assume the spelling with a for Plautus.

529-568. C. Weyman, Abyssus-accedo. Lexicon articles with explanatory notes.

568. Max Bonnet, Mare femininum. Mare in this gender occurs in Gregory of Tours.

E. Wölfflin, Eine Alliteration Caesars. Reconstructs de victoria de vita certavi from Plutarch, Caes. 56 and Appian, B. C. II, 104.

569-578. E. Wölfflin, Accelebro-accendo. Lexicon articles with explanatory notes.

578. H. Nettleship, Absanitas=insanitas. Should be read in Varro, Eumenides apud Non. I, 67, 16 M., where codd. F, H,¹ and L have adsanitas; cf. abnormis and abnormitas.

579-598. Miscellen.—J. Netušil, Zur Etymologie und Semasiologie von *iste* und *ipse* nebst Zubehör. Regards *te* and *se* in these words as originally datives, so that *iste*=*is-te*, "der dir", one who stands in some relation to you, unless *te* has merely the force of the so-called ethical dative. *Ipse*=*i-pe-se*, one who stands in some relation to the subject of the sentence.

E. Wölfflin, Zur Konstruktion der Ländernamen. *Aegyptus* and *Epirus* omit the preposition in expressing relations of place because they end in *-us*, like the names of many islands, while most names of countries end in *-ia*.

A. Funck, Inschriftliche Zeugnisse für lateinische Verwandtschaftsnamen. The results of an examination of 2039 inscriptions from Ostia, CIL. XIV. Formelhafte Wendungen im Inschriftenlatein. Shows that *benemerenti* and similar expressions lose their force and become mere stereotyped expressions like German "Wohlgeboren". Epithets like *pius*, *carus*, and *dulcis* are transferred from the dead to the mourner by the uneducated through lack of clearness of thought.

G. Gundermann, Malacia. Points out that the word has the meaning "calm" in *Actus Petri cum Simone*, *Acta Apost. Apocr.* ed. Lipsius, 1², 1891. Suggests that the word is a *terminus technicus* from the language of sailors, which would account for its rare occurrence in literature. Cf. pp. 270 and 445 and Vol. VI, p. 259. *Gubernius*—*Gubernus*. The former word, which was used by *Laberius* and is discussed by *Gell.* XVI, 7, 10, where *Ribbeck* would read *gubernus*, occurs twice in the *Actus Petri cum Simone*, ed. Lipsius. The correct reading in *Gellius* is therefore probably *gubernius*. *Gubernus* also existed in vulgar Latin, and Greek had the corresponding forms *κυβέρνιος* and *κύβερος*.

E. Wölfflin, *Fluvius*—*fluvia*—*flumen*. Notes on the use or avoidance of these synonymous terms by various writers.

L. Traube, *Expiare*. Should be read instead of *explere* in *Val. Max.* VIII, 11, 7: cf. VIII, 1, *Damn.* 8.

B. Kübler, Juristisches. The juristic literature separated *boves* and *iumentum* and reckoned them with *pecus*, where they formed the special class of *armentum*. *Armentum* is derived from *aro*, but by the ancients was falsely connected with *arma*. The term meant in general horses and oxen, but was restricted by the Jurists to the latter signification. In view of these facts K. would read *dumtaxat* for *etiam*, the false reading being due to confusion of the abbreviations for these words, in *Mod. Dig.* 32, 81, 3. There follows a note on *Fronto*, V, 42 (57), p. 88, N., where K. would read *in integrum* and *in solutum*, and one on *Fronto*, I, 5, p. 103 N., where he suggests *defero* for *desero*. *Die Appendix Probi.* Further evidence for the African origin of this work.

S. Brandt, Zu den präpositionalen Umschreibungen des genitivus comparationis. Ab with the ablative is found in Lactantius, a further indication of his African origin. Zu saeculorum. Sator saeculorum, Arnob. I, 34, supports Bücheler's derivation of saeculum from the root sa-, sow. Cf. p. 126.

W. M. Lindsay, Spuren vulgärlateinischer Betonung bei den alten Dramatikern. Words of four syllables beginning with three shorts (— — — —) have in anapaestic metres the accent either on the penult or on the first syllable. In other metres they are almost without exception accented on the first syllable. Words of four syllables with a long initial syllable (— — — —) in all metres have the accent on the first or second syllable. The pronunciations muliêrem, sequimîni, etc. in vulgar Latin, assumed by Gröber in Vol. I, p. 223, are not justified by a few isolated and perhaps doubtful examples.

J. Stürzinger, Sursum von surgere. Would make sursum a participle of surgere, comparing sortus from sorrectus, Festus, 279 M. Sursum could be formed from surgere, and its existence as a participle, at least in vulgar Latin, is made probable by Provençal and Old French sors.

599-623. Review of the Literature for 1890, 1891.

623-624. Necrology. O. Riemann by E. Wölfflin.

624-625. Seventh Annual Report.

JOHN C. ROLFE.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LX, Pts. 3, 4.

Pp. 321-60. Ein neuer Kämmerereibericht aus Tauromenion. H. Willers. A study of an inscription found at Taormina in 1892. It must have been written between 70 and 36 B. C. Unlike the other inscriptions of this group, it reckons in νόμοι (denarii) instead of in talents. A talent = 3 nomoi = 120 litrai. From the prices of grain mentioned in the Verrine orations, the purchasing value of a νόμος (= 4 sesterces) in Tauromenion is calculated at about 2 M. 8½ in the Germany of to-day.

Pp. 361-87. Aus Vergils Dichterwerkstätte. P. Jahn. A detailed study of the sources of Virgil's matter: Varro, Aristotle, Nicander, etc. For similar studies of other portions of the Georgics, see Hermes, 1902-03; Rheinisches Museum, 1903; Philologus, 1904; Progr. d. Köllnischen Gymnasiums, 1897-99 and 1905. (P. S.—This article deals with Geor. iii. 49-470.)

Pp. 388-416. Zu Didymos' Demosthenes-Commentar. A. Körte. I. Die vierte Philippika. A defense of the genuineness of the Fourth Philippic. As Wilamowitz has suggested, it is really a political pamphlet rather than an oration. The commentary of Didymus removes some of the old difficulties (§§ 6, 32, 35-45, 70-74. II. Neue Fragmente des Timokles.

Pp. 417-24. Zur Ueberlieferungsgeschichte des Firmicus Maternus de errore. K. Ziegler.

Pp. 425-47. Inschriftliches zur Geschichte der attischen Komödie. A. Körte. A study of three Roman inscriptions, I. G. XIV 1097, 1098, 1098 a. These seem to be fragments of a long catalogue of the writers of Attic comedy, made for some Roman library under the early Empire. It may have been a copy of Callimachus' *πίναξ κατὰ χρόνους τῶν ἀπ' ἀρχῆς γενομένων διδασκάλων*.

Miscellen.—P. 448. R. J. T. Wagner. Aristoph. Ach. 23 sq. The writer would change *ἐλθόντες*, l. 24, to *εὐδουσιν*.—Pp. 449-54. H. van Herwerden. Ad novissimam Alciphronis editionem.—P. 454. H. van Herwerden. ΠΙΝΑΤΠΑΝ—ΕΙΝΑΤΠΑΝ? Suggests that in an inscription recently published from Isauria (Journ. Hellen. Stud. XXV 174) we should read, not *πίνατραν*, but *εἰνατραν* (= *εἰνάρετραν*, brother's wife).—Pp. 454-7. L. Ziehen. Zum Tempelgesetz von Alea.—Pp. 457-8. A. Deissmann. ΠΡΟΘΥΜΑ. In Aquila's translation of Exodus, xxiv 6, we find the expression *ἔθηκεν ἐν προθύμασιν*. Some scholars have supposed that he meant "in pateris"; but his words can only mean "verwandte zu Voropfern".—Pp. 458-9. M. Niedermann. Zur Appendix Probi (153 ed. Heraeus). For "raucus non raucus" read "raucus non [d]racus".—Pp. 459-62. M. Niedermann. Laptuca=lactuca und Verwandtes. Discusses such forms as "consectum" for "consaeptum", "suctilissimo" for "suptilissimo". *smaraldus: *smaraudus (Fr. émeraude, Prov. esmerauda): smaragdus: salma: sauma: sagma.—Pp. 462-3. E. Petersen. Pigna. The writer still maintains that the Pigna of the Vatican was not originally designed for use as a fountain (see Rh. Mus. LX 297).—Pp. 463-4. F. Jacoby. Amores. A protest against the statement of O. Crusius (Pauly-Wissowa, Realencyklopädie, V 2293) that the title "Neaera" may be inferred from Lygdamus I 6.

Prefixed to the fourth number of this volume is a brief obituary notice of Professor HERMANN USENER (Oct. 23, 1834-Oct. 21, 1905). He was a contributor to the Museum for nearly half a century, and after the death of Professor Ribbeck, in 1898, he served as one of its editors.

Pp. 465-91. Sol invictus. H. Usener. The celebration of the birth of Christ on December 25 was probably fixed to coincide with an old heathen festival "Natalis Solis Invicti". This was held at the time of the winter solstice, when the sun recommences his upward course, and is, as it were, born anew. The adaptation was the more easily effected because of the conception of Christ as the "Sun of righteousness" (Malachi, 4, 2), who had triumphed even over death. The pagan festival seems to have been introduced at Rome in the days of the Empire. In the triumph of Aurelian (274) the sun was officially recognized as the god of the court and of the Empire, but, as the Roman coins show, the oriental worship of a "Sol Invictus" had long been known in

the city. Hippolytus, the commentator on Daniel, writing about 202, and again in 222, gives the date of the Nativity as April 2. An early list of bishops (Mommson, *Chronica minora*, I p. 70) shows that by 336 the December date was officially recognized by the Roman church, though as late as 354 the day had not been formally made a festival on that account. If we may believe Ananias of Shirak, the first official celebration of December 25, as opposed to the older joint festival of the Birth and Epiphany on January 6, was held at the court of Constantius, apparently between 354 and 360. For the statement of this Armenian scholar of the early 7th century see the *Expositor* for 1896, p. 326.

Pp. 492-504. Die metrischen Wirkungen anlautender Consonantengruppen bei Homer und Hesiod. F. Solmsen. In Homer, apart from the cases in which ν ἐφελκυστικόν may help to make position, there are 115 cases where a final short vowel in the thesis is followed by an initial consonant group. In 88 of these the vowel is treated as if long; in 27 it remains short. The usage of Hesiod agrees in all respects with that of Homer. Incidentally, the writer discusses the formation of δαφνοίς, δάσκιος, δασπλήτης, δάπεδον.

Pp. 505-51. Die Schrift des Martinus von Bracara formula vitae honestae. E. Bickel. A long study of the language, style and matter of this treatise. The conclusion seems to be that it is an epitome of Seneca's *De Officiis*.

Pp. 552-59. Randbemerkungen (continued from p. 314). W. Kroll. Textual notes on *Dirae*, 10, 82; *Ciris*, 361; *Cicero*, *Orat.* 152; *Quintilian*, IX 4, 28, IX 4, 63, XII 10, 13, X 1, 77 (for *minoribus causis* read *vilioribus*); *Germanicus*, *Arat.* 531-64, 32; *Theodorus Priscianus*; *Manilius*, *Prooem.* to IV, 18, 27; *Prooem.* to I, 25 ff.

Pp. 560-73. *Analecta in Aetnam*. R. Hildebrandt.

Pp. 574-83. Zur Ueberlieferung des Gedichtes *Aetna*. S. Sudhaus.

Pp. 584-93. Zur Hadesmythologie. L. Radermacher. In the *Frogs*, 300, Dionysos had good reason for wishing to conceal his real name. If the *Empusa* had learned it, she might have gained power over him. In the rather late dialogue *Hermippos* (*Rh. Mus.* LII 345) we have the popular belief that if the names of the dead are changed the ghosts cannot molest them on their journey.

Pp. 595-613. Das *Syntagma* des Gelasius Cyzicenus. G. Loeschcke. I. Gelasius, sein Werk und seine Quellen.

Pp. 614-23. *Nixi di und Verwandtes*. O. von Basiner.

Pp. 624-29. Eine verschollene Priscianhandschrift. P. Lehmann. A 'Codex Corbeiensis' used by Franciscus Fabricius *Marcoduranus* (1527-1573).

Pp. 630-35. *Klassische Reminiscenzen*. A. Brinkmann. The beginning of the funeral oration in Thucydides, II 35, has served as a model in the story of the twelve martyrs of Gortyna. In the Sinaïtic story of Galaktion (Migne 116, 93 ff) the hero's parents are named Kleitophon and Leukippe.

Miscellen.—Pp. 636-7. F. Solmsen. *Philocomasium*.—Pp. 637-9. E. Assmann. Zu Martialis 4, 64 (read *virgines liquore*).—Pp. 639-40. H. Schickinger. Zu Caesar b. G. 7, 35, 4 (read '*coartatis quidem cohortibus*').

HAVERFORD COLLEGE.

WILFRED P. MUSTARD.

REVUE DE PHILOGOLOGIE XXIX, 3, 4.

No. 3.

1. Pp. 177-201. *Studies in Plautus, Asinaria*. II. Corrections of the text. By Louis Havet. Critical discussion of about forty passages.

2. Pp. 201-204. The musical fragment of Oxyrhyncus, by C. E. Ruelle. This article would not be intelligible if much compressed. M. Ruelle rejects the assignment of the fragment to Aristoxenus.

3. Pp. 205-236. *Plautinian Metre*, by Georges Ramain. This elaborate investigation, which all interested in the subject will examine in the original, is divided into three parts. I. Discussion of the weak part of the fourth foot of the iambic trimeter and the fifth of the trochaic tetrameter (the corresponding half-foot). II. Critical discussion of passages containing archaisms (siem, possiem, duim, fuas, nevis, danunt, etc.) in the foot named. III. Discussion of the proceleusmaticus.

4. Pp. 237-272. *Inscriptions of Didyma*. Accounts of the construction of the temple. By B. Haussoullier. This interesting article discusses, among other things, a long inscription in which is incorporated a financial account of part of the construction.

5. Pp. 273-276. *Book Notices*. 1. F. Solmsen. *Inscriptiones Graecae ad illustrandas dialectos selectae*. Leipzig, 1903. B. Haussoullier, regretting a few defects, finds this work on the whole useful and recommends it to French Hellenists. 2. Otto Hirschfeld, *Die Kaiserlichen Verwaltungsbeamten bis auf Diocletian*, Zweite Aufl. Berlin, 1905. Reviewed by Victor Chapot, who describes the work and considers it so important that he hopes it will soon be translated into French. He finds one objection to the execution of the work: the failure to arrange and classify clearly and give headings of the various topics.

No. 4.

1. Pp. 277-288. The use of the diminutive in Catullus, by P. de Labriolle. Rejecting the view that Catullus employed the

diminutive simply because he was "fond of it" or for metrical reasons, and at the same time disavowing any theory that it was *always* used for stylistic effect (since not a few diminutives had ceased to be felt as such), the author enumerates the examples and classifies the uses according to the effects intended. [The conclusions he reaches are for the most part what, it seems to me, any one who has often read Catullus must feel to be correct.]

2. Pp. 289-291. Theocritus as imitator of Sophron, by Edmond Faral. Starting out with the remark of the scholiast in the argument of Id. II of Theocritus, that τὴν Θεοκυλίδαν ὁ Θεόκριτος ἀπειροκάλως ἐκ τῶν Σώφρονος μετῆνεγκε μίμων, and his remark at v. 10 that certain things were taken from Sophron (MSS εὐφορίωνος), the author finds some striking resemblances between this Idyl and the fragments of Sophron.

3. Pp. 291-292. Anchurus, by P. Roussel. This interesting note clearly demonstrates that in Anth. Pal. XV, 25 (Dübner, II, p. 509) v. 7, for ταγχύρου we should read Ἀγχούρου. This Anchurus was the son of Midas, and how it came about that he was identified with gold is fully explained by M. Roussel.

4. Pp. 293-295. Κέλμυς ἐν σιδήρῳ, by P. Roussel. This is an interesting explanation of the proverb: Κέλμυς ἐν σιδήρῳ· ἐπὶ τῶν σφόδρα ἑαυτοῖς πιστευσάντων.

5. Pp. 296-305. Apropos of a correction by Scaliger of Tibullus I. 2. 65, 66, by A. Cartault. The correction consists in changing "fuit" into "fuat", a correction ungenerously characterized as "méthodique une fois par hasard." The discussion of this passage leads the author to an interesting investigation of several other questions relating to Tibullus.

6. Pp. 306-309. De carmine quod est inter Horatiana 4. 8, by Mortimer Lamson Earle. This article is devoted to the support of those that consider this ode spurious. It consists largely of citations of passages in Horace that seem to be imitated in this ode.

7. Pp. 309-314. The origin of the name of Phoenicia, by Isidore Lévy. The Greek origin as well as all previous explanations of the name are rejected, and it is pointed out that the early name of Caria must have been Φοινίκη. How the name was, so to speak, pushed around to the eastern end of the sea is also explained and illustrated by analogous cases. No attempt, however, is made to explain the word itself.

8. Pp. 315-318. Critical discussion of Plaut. Mil. 435-439 and Truc. 826-831, by Félix Gaffiot.

9. Pp. 319-320. Κρόνου or Ἡλίου ἀστήρ (Epinomis 987 C)? by J. Bidez. It is shown that the designation Ἡλίου ἀστήρ to denote the planet Saturn was employed sometimes, and that the preference should be given to Ἡλίου in the Epinomis, supported as it is by A (Parisinus 1807).

10. Pp. 321-327. Psellus and the commentary on Plato's *Ti-maeus* by Proclus, by J. Bidez. This interesting article shows that Psellus copied Proclus so closely that his work can be utilized in constituting the text of the latter.

11. Pp. 328-333. Three critical notes on Minucius Felix's *Octavius*, 1) on three passages by F. Préchac, 2) on one passage by P. Médan, 3) on two passages by J. de Decker.

12. Pp. 334-336. *De titulo Ionico*, by Bruno Keil. Critical discussion of a short inscription published by Haussoullier, *Of-frande à Apollon Didyméen*, Chalon-sur-Saône, 1905.

13. Pp. 337-346. Book Notices. 1. Hermann Reich. *Der Mann mit dem Eselskopf*.—Separatabdruck aus dem *Jahrbuch der deutschen Shakespeare Gesellschaft* (XIV Jahrg.). Weimar, 1904. A. Grenier commends this work, which traces the history of the (theatrical) man changed into an ass from the first century to Shakespeare, and suggests that the same character should be traced from a much earlier period, even from the Mycenaean age. 2. Attilio de Marchi, *Il culto privato di Roma antica. La religione gentilizia e collegiale*. Milan, 1903. Ch. Dubois gives a very appreciative account of this work with some slight reservations. 3. Ch. Dubois calls attention to "A Dictionary of the Latin Inscriptions" by N. Olcott, in course of publication. 4. G. Wissowa, *Gesammelte Abhandlungen zur römischen Religions- und Stadtgeschichte*. München, 1904. Ch. Dubois, pronouncing it a happy idea of Wissowa to collect and publish his various remarkable articles on Roman religion, adds a list of titles of the fifteen articles. 5. Fr. X. Burger. *Minucius Felix und Seneca*. München, 1904. J. de Decker regards this work as exhausting the subject and furnishing a complete repertoire of all the relations of Minucius Felix to Seneca.

The *Revue des Revues*, begun in a previous number, is completed in this number.

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